

IXDO-CHINA

has the of writing from personal
experience, but in
he has in expressing himself in a foreign language
where
he is never sure of **conveying** the appropriate shade
of meaning. He
but by his medium arid this self-
consciousness
itself in a certain stiffness of style. Indo-Chinese
literature as
yet has produced only a few noteworthy books, but it
has, aside from
its literary merits, significance as a record of the
progressive attempt
by French and Annamites towards mutual
understanding.
are notoriously poor at giving information
about themselves. There is a distrust which has historical
justification. In
any inquiry, the Annamite sees the Inquisitor. His
natural **secretiveness**
is by hyper-sensitivity about any defects in
his
He criticism of them as a reflection upon
himself. **When**
he his compatriots, it is as he would have them
appear to the
as they actually are. Like the colonials
who
to in any unflattering portrait, the
Annamite pro-
as criticizing his fellow countrymen.
Being on the
he old Annam as a Terrestrial Paradise,
the for every subsequent **flaw**. Telling the
truth has
fay the Annamites as poverty of wit.
The
are to be as best they may serve one's
purposes.
would like to hear is surely
the
of in the Truth is not absolute but
relative,
the by which a man may be
judged,
are discouraged in the
Annamite
at to Ms rise **10** life, so it is natural that
Annamite writers

arc in objective infomiation.
 Disinterestedness
 has of The coveted
 to muster the longest
of sad deliberately
 discouraged. This
 of the digressions
 they prevent an
 Anuamlte
Ac **by pungent,** terse
 phrasing, or by a
 a **like Z«** & **JLyr,¹** written **in**
the in style, suffers from boring
digres-
sion* of **observation.**
 a **of** the but as yet the **critatitaaiSy**
 «nd is **too**
 here has t
 » **Kg,**
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